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ABSTRACT

This lesson, one of four stand-alone lessons that examine Australia as an aspect of world history, is designed to teach students about hunter-gatherer societies in the context of Tasmanian Aboriginal culture. Tasmania represents a particularly useful site for the study of hunter-gatherer societies because it is geographically isolated, even from mainland Australia; the Tasmanian Aborigines used a simple tool kit, close to original hunter-gatherer lifestyles; and the hunter-gatherer lifestyle persisted in Tasmania until the arrival of Europeans in the 19th century. The lesson has three parts. In part one, students examine the "material culture" of aboriginal society, the collection of artifacts, known as the Tasmanian tool kit, which were used every day for food gathering, hunting, and carrying. In part two, students explore the connection between geography and lifestyle, using a map to locate available resources and to chart the migration patterns of hypothetical hunter-gatherer groups. In part three, students explore Aboriginal beliefs by examining Tasmanian spiritual concepts and then making their own legends, customs, and art in the Aboriginal style. The lesson contains a teacher introduction, three handouts (with a teacher answer key for the first handout), suggested activities for each part, and follow-up activities. (BT)

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SO 032 139

John D Wells

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Australian Studies

High School Series

History Unit

Lesson One: The History of an Australian Hunter-Gatherer Culture

Materials for Lesson

Handout #1: The Tasmanian Tool Kit (answer key for the teacher on back of the handout)
Handout #2: Map of the Territory of a Northwestern Tasmanian Band
Handout #3: Evidence of Abstract Thought

Objectives

Students will...
- recognize the items in the Tasmanian tool kit
- analyze these items and determine their uses
- interpret data to determine the lifestyles and belief structures of Tasmanians as a model for hunter-gatherer societies
- explore the role of geography in the hunter-gatherer lifestyle
- link their new knowledge of Tasmania to hunter-gatherers elsewhere, and investigate the reasons for the development of agriculture

Teacher Introduction

The following lesson is designed to teach students about hunter-gatherer societies in the context of Tasmanian Aboriginal culture. Tasmania represents a particularly useful site for the study of hunter-gatherer societies for several reasons. It was geographically isolated, even from mainland Australia, by the rise of sea levels about 10,500 years ago. The Tasmanian Aborigines used a very simple tool kit, closer to original hunter-gatherer lifestyles. Finally, the hunter-gatherer lifestyle persisted in Tasmania until the arrival of Europeans in the 19th century, so that its patterns and culture could be recorded directly by these settlers. Tasmania thus represents an ideal "laboratory study" of the hunter-gatherer lifestyle, uninfluenced by the outside world and subject to first-hand observation in modern times.

The lesson is broken into three parts, each one central to an understanding of the Aboriginal hunting and gathering lifestyle. In part one, students examine the *material culture* of aboriginal society -- the collection of man-made artifacts (objects shaped or created by the hand of man) which they used every day for food gathering, hunting, carrying, etc. Together, they are known as the Tasmanian *tool kit*. In part two, students explore the connection between geography and lifestyle, by examining the resources available to Tasmanians on a map, and using this map to chart the migration patterns of hypothetical hunter-gatherer groups. In part three, students explore Aboriginal beliefs by examining Tasmanian spiritual concepts, and then making up their own legends, customs and art in the Aboriginal style.

Historical Background

Archeologists have determined that the first people migrated to Tasmania over 20,000 years ago. At the time, Tasmania was connected to mainland Australia by a land bridge, and had a culture similar to that of the mainlanders. They lived off the land, primarily by hunting, fishing and gathering edible plants. They lived in family groups, clans and tribes of no more than a few hundred people. Their religion was based on observation of natural forces and musings about creation and the spirit world.

Later, rising sea levels at the end of the Ice Age cut Tasmania off from the mainland, causing Tasmanian culture to develop independently. The Tasmanians shed many items from the more complicated Australian tool kit, and never utilized tools such as the boomerang, hafted tools (tools mounted on a wooden shaft or handle) or spear throwers. The dingo, a familiar site on the mainland, never made it to Tasmania (this indicates that the dingo arrived in Australia *after* the rise of sea levels). The Tasmanians thus adopted a simple lifestyle, dropping tools for which they had no use and relying only on a few artifacts. They lived in *bands* (extended family units) of between 40 and 80 people. These bands were in turn organized into *tribes*, consisting of 5-15 bands, totaling between 250 and 700 people. Tasmania was occupied by 9 tribes prior to the arrival of Europeans, giving Tasmania a total population of about 4000. These Tasmanians never developed literacy or agriculture, two innovations that European culture took as signs of an advanced civilization.

Many Europeans cited the simple nature of Tasmanian hunter-gatherer culture as a justification for displacing them from the land. According to this view, Tasmanians could not survive when exposed to the advanced ways of Europeans. For many years, Australian history viewed the Tasmanians as a tragically doomed people, part of a regrettable past, but no longer relevant to the Australian experience.

Contrary to this early European view, the Tasmanian lifestyle was a close adaptation to their specific environment. When examining the attached page on the Tasmanian tool kit, observe how each item was used for a specific purpose, could be easily fabricated from local materials, was easily transported, and provided for a vital material or spiritual need. The Tasmanians had everything they needed, and if they didn't need it, they didn't have it.

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In fact Tasmanian Aborigines had a better diet and more leisure time than most "modern" Europeans. They were able to turn this leisure time to artistic expression, abstract thought and contemplation of *the Dreamtime* – the unrecorded past in which their furthest back ancestors created the world in their dreams. For the history teacher, *the Dreamtime* represents the earliest human view of history, before the time in which humans made written records.

Much of what we know about the Tasmanians comes from direct observations of Europeans, beginning with the arrival of the Dutch expedition of Abel Tasman in 1642, and culminating in the settlement of Tasmania by British convicts and other colonists beginning in 1803. At first, Tasmanians and Europeans lived side by side in peace. Over time, however, Europeans and their agricultural lifestyle began to displace the Tasmanians. A period of guerrilla warfare raged from settlement until about 1835, causing the destruction of the Tasmanian way of life. The last full blooded Tasmanian Aborigine, Truganini, died in 1876. However, many people of Tasmanian Aboriginal descent survive today, particularly in northern Tasmania. A new way of thinking has developed in Australia which acknowledges their continued existence, and recognizes their accomplishments in the period prior to European settlement.

Credits

- Images of Tasmanian Aboriginal artifacts A – C, F & H – I, from *Aboriginal People of Tasmania*, Tasmanian Museum & Art Gallery, Julia Clark, 1983.
- Images of Tasmanian Aboriginal artifacts D, E, & G, Le Museum d'Histoire Naturelle, Le Havre, France.
- Images and description of the Petroglyphs, from *Aboriginal People of Tasmania*, Tasmanian Museum & Art Gallery, Julia Clark, 1983.
- Wallaby, Possum, Seal and Muttonbird, from *Aboriginal People of Tasmania*, Tasmanian Museum & Art Gallery, Julia Clark, 1983.
- Tiger, from *Archaeology of the Dreamtime*, Harper Collins Publishers, Josephine Flood, 1995.

Sources

- Clark, J., *The Aboriginal People of Tasmania*
- Diamond, J., *Guns, Germs and Steel: The Fate of Human Societies*
- Flood, J., *Archaeology of the Dreamtime*
- Ryan, L., *The Aboriginal Tasmanians*
- Ward, R., *Finding Australia: The History of Australia to 1821*

Follow-Up Activities

In future lessons, students should explore the development of agriculture in other parts of the world, particularly in southwest Asia. Ask them why agriculture should have developed in Southwest Asia around 8500 BC, and not in Tasmania until the arrival of Europeans ca. 1803 AD? For a good geographical explanation of the development of agriculture, see Diamond's *Guns, Germs and Steel*.

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Teacher Notes - Part One: *Tasmanian Material Culture*

Anticipatory Set

Activate students prior knowledge of the hunter gatherer lifestyle. What are the characteristics of the hunter gatherer lifestyle? How do hunter gatherers adapt to local environmental conditions? Define concepts such as material culture, tool kit, and artifact.

Activities

1. Explain to students that they will be acting as anthropologists/archeologists in an investigation of Tasmanian aborigine artifacts. Discuss the function of anthropologists and archeologists and their links to the study of history. They will be given pieces of evidence and asked to interpret them so as to learn more about the living culture these artifacts represent.

Note:
Remind the students that the Tasmanians were a hunter-gatherer culture. This means that they had a limited material culture -- that they relied on only a few tools that they could fashion easily from local materials. Moreover, as hunter-gatherers, they moved often to follow food sources and so could not have accumulated lots of heavy possessions.

2. Explore with the students the concept of the hunter gatherer. What are the activities of this lifestyle? How does the hunter-gatherer adapt to the environment? How do they fashion their tools? What do the tools tell us about the people who made them?

3. Pass out Handout #1: The Tasmanian Tool Kit to each student. The handout depicts 10 items used as part of the Tasmanian material culture. Assign students, alone or in pairs, to examine a particular item. Explain that these items, or artifacts, have all been unearthed in a recent dig in Northwestern Tasmania and need to be classified and interpreted by the students. Students should come up with their own guesses for each item by asking the following questions:

a. What purpose could it have served?
b. If you think it was a hunting or food gathering tool, how was it used?
c. Was its purpose artistic, utilitarian, or both?
d. Would it have been easy or difficult to manufacture?

Note:
Model this activity by selecting one item from the list and offering a sample interpretation. For example, item B (the hammerstone) is made from a smooth rock and has a battered edge. Its shape fits into the palm of a hand. Hence, it appears to be used for pounding. What might you need to pound? How about roots, mussel shells, seeds and other types of food? From here, you can develop a picture of the artifact in use.

4. Have students write down their own descriptions and interpretations of each tool. Let them ask questions, some of which may be answered using the Teacher's Answer Key. When they are finished, read the entries in the Key to them and see how close they came. Allow them time to discuss what can be learned from a study of the material artifacts of Tasmanian archeological sites. For example, what tools did they use for hunting? Can you deduce from these tools the kind (or size) of game they hunted? If they had tools for food storage, what kinds of food did they store? What clues do you get from the clothes they wore, the boats they used, and the items they kept for artistic value? This should enable students to develop a picture of Tasmanian hunter gatherer culture.

Note:
The Tasmanians were a hunter-gatherer people who hunted small game with spears, gathered food in baskets made of reeds and kelp, dressed in skins, dug for roots, and sailed small boats. Their lives were defined by the simple resources on which they depended -- artifacts of wood and bone which they could easily carry on their persons.

Check for Understanding

Quiz the students on the types of tools used by the Tasmanian Aborigines. What do they tell us about their material culture? As scientists, have them compare their interpretations of these tools with their actual uses as described in the Key.

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Teacher Notes - Part Two: *Geography Affects Lifestyle*

Anticipatory Set

Why do people move from place to place? Activate student's prior knowledge by discussing the mobility of the hunter gatherer lifestyle. Why did hunter gatherers move around all the time? (Because they traveled to where the food and other resources were located.) How did this influence their culture? (They didn't keep a lot of possessions and did not build permanent dwellings.)

Activities

1. Having studied the material artifacts of Tasmanian culture, students will now investigate the Tasmanian aboriginal environment to determine how Tasmanian hunter gatherers lived in adaptation to their environment. If necessary, review concepts learned from Part One.

2. Pass out Handout #2: Map of the Territory of a Northwestern Tasmanian Band. Students will now investigate the local resources in an effort to determine what the Tasmanians might have lived on for sustenance, and to trace the migratory patterns of a hunter gatherer band. Ask the students to examine the map and develop a migration schedule for a typical band in this tribal territory, tracing out lines on the map that will guarantee access to food supplies, raw materials and ceremonial places over the course of the year. Point out that *environment shapes lifestyle for these hunter-gatherers.* It is not necessary for the band to cover the whole territory, just enough to satisfy its needs. For example, one student might elect for his band to start at the island off the northwestern shore in January, then move south to hunt wallabies in April and May, go sealing on the western coast from June to July, migrate south to hunt kangaroo and possum in July and August, then further south for swan and duck eggs, etc. Have the students also consider the significance of ochre mines and sacred places such as the *petroglyphs* (images carved on rocks) of the western coast, Cradle Mountain, caverns and ochre mines. How would they fit into the band's yearly routine?

3. Invite students to discuss what the hunter gatherer life must have been like. Was labor divided between the sexes? How much time might have been spent in food gathering? (Point out that Australian Aborigines worked perhaps 3 hours per day at hunting and gathering, and had a richer diet than do most modern Americans). Under these circumstances, would there be any pressure for Tasmanian Aborigines to develop agriculture prior to the arrival of Europeans in the 18th century?

As an optional exercise:
Have students devise rituals for the meeting of two bands from the same tribe. What gestures would they use to indicate peaceful intentions? Is hospitality part of the greeting ritual? Do members of different bands arrange marriages whenever they meet? (This would be important, considering the need to avoid inbreeding.) Do different bands trade items when they meet, and if so, what items are good to trade?

Check for Understanding

Have selected students present their theories on Aboriginal migration patterns before a mock anthropology convention. They must offer their own explanations of how this Tasmanian band lived, and defend them against each other's alternate explanations.

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Handout #3: *Evidence of Abstract Thought*

Moihernee and the creation of Parlevar:

Parlevar was the first Aboriginal. To make him, Moihernee took some earth up to the sky and fashioned a man who had a tail like a kangaroo and legs without knee joints. This meant that Parlevar could not lie down and had to sleep standing up. Dromerdeener, the great star spirit, saw this and decided to help Parlevar. He cut off his tail, cured the wound by rubbing grease on it, and made knee joints for Parlevar. When Parlevar sat down for the first time he said, "Nyverac" ("It is good").

Parlevar stayed in the sky for a very long time. Eventually he came to the land by walking down lalway teeney - the sky road (Milky Way).

Later Moihernee and Dromerdeener quarreled. Moihernee was forced to leave the sky and came to live on the land near Louisa Bay in southwest Tasmania. There he fought with many evil spirits who lived in the ground at Toogee Low (the Land near Port Davey). Moihernee's wife followed him and went to live in the sea. Their many children came down from the sky in the rain.

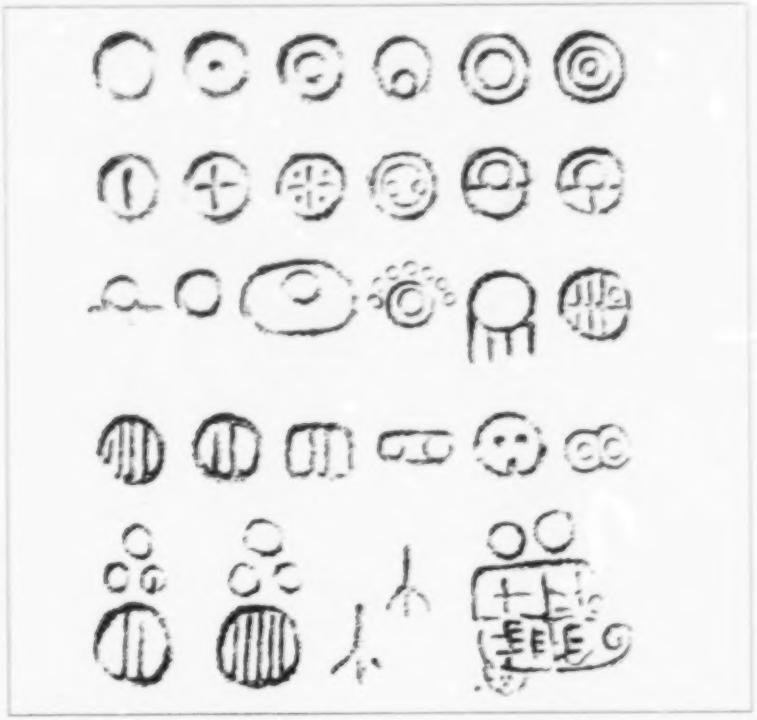
When Moihernee died he went to Krib-biqacrer (the land near Cox Bight). There he was turned into a large rock that stands majestically on one of the points of land near the sea.

How might this legend shape Tasmanian Aboriginal religion and totemism?

Write your own legend, using what you now know about the way in which Tasmanian Aborigines lived. What was important to them? What did they see every day? What did they wonder about when they looked at the starry night sky?

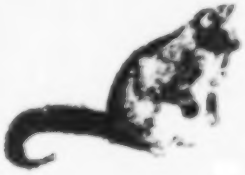
"Petroglyphs" are geometric designs pecked into solid rock. These are found only on the west coast. Similar designs were also seen drawn in charcoal on the inside walls of bark huts in the centre of the island. They probably relate to Tasmanian mythology, perhaps the carvings and drawings tell the story of totemic ancestors or creation myths, as do similar designs on the Australian mainland.

Although each motif is simple in itself, when combined, the complexity of the overall pattern is striking.



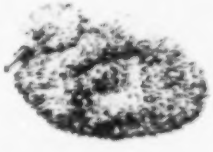
- What might each symbol mean?
- What combination can be made to represent important concepts and legends?

Wallaby



Possum

Seal



Muttonbird

Tasmanian Tiger

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Handout #1: *The Tasmanian Tool Kit*

A.

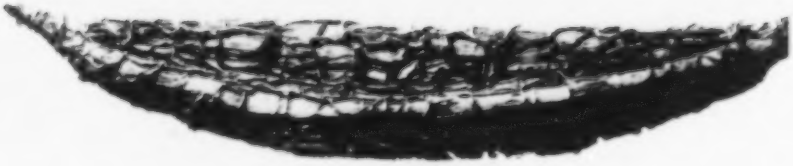
B.

C.

D.

E.

F.



H.

G.

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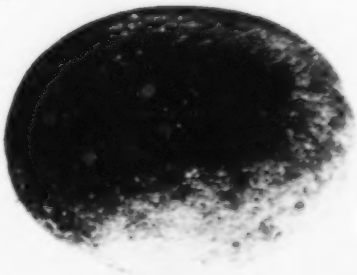

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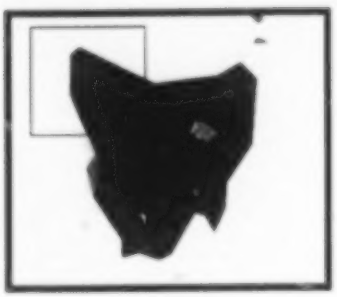
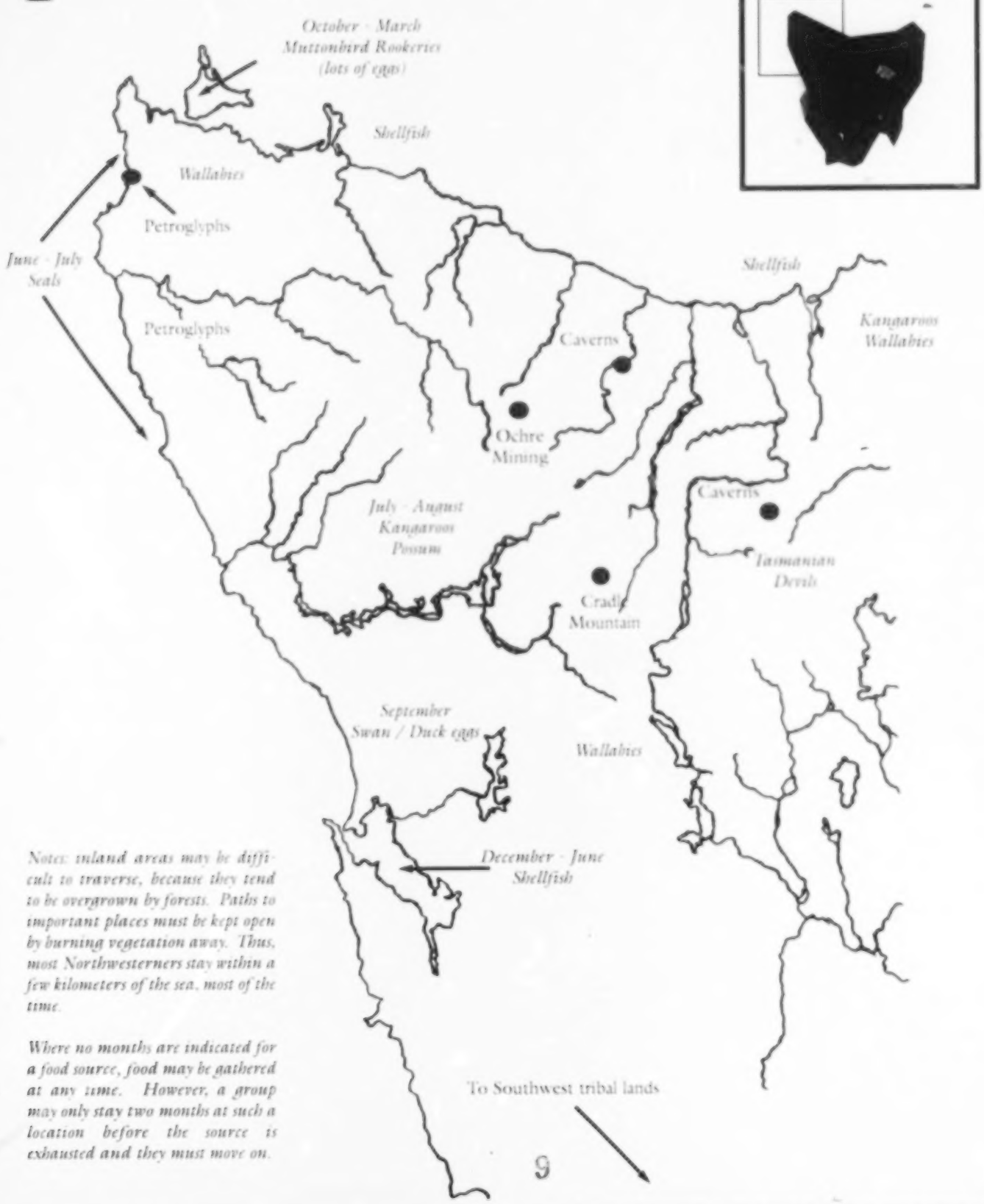
Handout #2: *Map of the Territory of a Northwestern Tasmanian Band*





Notes: inland areas may be difficult to traverse, because they tend to be overgrown by forests. Paths to important places must be kept open by burning vegetation away. Thus, most Northwesterners stay within a few kilometers of the sea, most of the time.

Where no months are indicated for a food source, food may be gathered at any time. However, a group may only stay two months at such a location before the source is exhausted and they must move on.

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Teacher Answer Key for Handout #1: *The Tasmanian Tool Kit*

The following descriptions and questions can be used to guide student observations.

A. Scraper, used for skinning animals and shaping wooden tools. Some clues to its function might include the fact that one side has been worked by *flaking* – a process of chipping off bits of the rock with another stone. This produces an edge that can be used for cutting and scraping.

B. Hammerstone, used for pounding. Note the battered edge on the small end of the stone, and its shape – designed to fit into the palm of the hand. What might need pounding? For what kinds of food might you need a hammerstone to prepare? Who might have been responsible for using this tool, children, women or men? Why?

C. Water skin, made from bull kelp. Carrying fresh drinking water would have been very difficult for these people, so they probably didn't venture far from their water supplies. This would have been a limiting factor on their wandering.

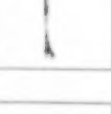
D. Spears, used for bringing down small to medium sized game (and rarely people). Note that these spears do not have stone tips. Instead, they have fire hardened tips. What does this say about Tasmanian technology? Does it suggest a lack of ritual warfare and big game hunting?

E. Basket, woven from reeds and used for carrying food, especially shellfish. Have students look at this tool and analyze its function. Could it be used while diving for shellfish? How about for gathering roots and herbs? Who might have specialized in weaving these baskets – men or women? Why might such labor be specialized?

F. Tasmanian bark watercraft, made from bundles of reeds and used for short trips at sea (out to 25 km from shore). The absence of a sail demonstrates the isolation of Tasmania from the mainland. The straits separating the island from the continent are too treacherous to navigate in such a simple boat. The students might therefore conclude that the Tasmanians did not need to go far from their island to find everything they needed.
Note: The Tasmanians did not use this watercraft to fish – they stopped eating fish in favor of higher-fat foods. They did hunt seals, a good source of nutrition for this climate.

G. Shell necklace. What might have been its uses? Did it denote status, for example chiefly status? (No – the Aborigines had no chiefs.) Could it have been used for trade? If so, then who might wish to trade for it? (People of the inland regions, especially those who had ochre to trade.)

H. Kangaroo skin cloak. This depiction shows a cloak being worn by Truganini, "the last Tasmanian" (but see the controversy in the Teacher Introduction). These cloaks were worn by both men and women. Tasmanian dress was simple, despite the fact that this was basically a cold climate. Point out to the students that Tasmania was the southernmost point occupied by man during the Ice Age. The lack of an extensive wardrobe among Tasmanians may also be a result of the philosophy "if you don't need it, don't use it."



I. Digging stick or chisel, made of bone. Who might have used such a tool? (the women) What purposes could it have had? (digging up roots, shaping wood and prying shellfish off rocks) This type of tool disappeared from the tool kit 3,500 years ago, in favor of wooden tools. Why might this have happened? (Possible answers include changes in hunting habits and diet.)

J. Grindstone, used for grinding ochre into powder. Ochre, or iron oxide, could be found in some caves around the island, and was used for painting and personal ornamentation. Ochre mining was a specialized skill with ceremonial significance, and indicates that it was an important part of their spiritual life.

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Teacher Notes - Part Three: *Art and Abstract Thought*

Anticipatory Set

Review what was learned in the previous two parts. Now, prepare students to study what Tasmanian Aborigines might have believed as part of their culture. Define concepts of *totem, taboo, coming of age rituals,* and *creation myth.*

- a *totem* is an animal to which special or supernatural significance has been attributed, and which has a special relationship with people. For example, an owl can be meant as a totem for wisdom, a fox can stand for slyness, or a jaguar for deadliness. People can choose totems as part of their identity, indicating a supernatural connection with the animal and attributes.
- a *taboo* is a practice which has been forbidden for supernatural reasons, namely to avoid bad luck. Taboos teach people not to do things which are believed to have dangerous consequences for the community. For example, there might be a taboo against speaking the name of a dead person, for fear that it would summon up an angry spirit.
- a *coming of age ritual* is a ceremony which is practiced on boys and/or girls, usually around the time of puberty. The ritual is usual some kind of physical ordeal which demonstrates that the individual is now a full member of the community.
- a *creation myth* is a story which seeks to explain to the community how the world or some aspect of it came to be. These myths address people's curiosities about the universe, and teach mythologies that promote the group identity. A creation myth tells people who they are as a community, and how they and their world came to exist.

Activities

1. Explain to the students that tool use alone is not sufficient to differentiate man from animals. Perhaps the most significant difference between man and animal is the human capacity for abstract thought, which is often manifested through art and religion. This comes from a deeply felt need, shared by all humans, to explore their own origins, explain the unexplained, and satisfy spiritual longings. An investigation of Tasmanian art and abstract (religious) thought helps to shed light on the origins of societies in other times and places.

2. Have students discuss the likely elements of a hunter gatherer "religion". Few Tasmanian beliefs and legends survive today, but they were likely based on observation of natural patterns in the environment, explanations of birth and death, spirits, totems and taboos. Their belief system, like that of most hunter-gatherer societies, may have manifested itself in rituals such as the coming of age ceremony and in creation myths which were passed from adults to children in each generation.

3. Pass out Handout #3: Evidence of Abstract Thought. Assign students to each of the following tasks: designing a ceremony for disposal of the dead; creating a totem for the Tasmanian band; writing a creation myth; and creating an example of Aborigine cave art. In their responses, students should go into as much creative detail as possible. This may be handled as a homework assignment.

Note:

If they have chosen Aboriginal cave art, have them design an Aboriginal petroglyph. What do these symbols mean? Do they tell a story? Where would these petroglyphs appear -- on a mountain? A cliff near the shore? On a flat rock? Inside a cave? Is there any significance to this placement?

If students have selected totems, make sure they choose one that is appropriate to the tribe. Why is that particular animal chosen? Is there a story behind the association of man and animal? How is this totem manifested? Do the members of the band wear necklaces made from the teeth of the animal, or have tattoos of the animal carved on their skin? Is there a coming of age ritual at which young adults receive their totem?

In the ceremony for disposal of the dead, students must first determine what Aborigines believe happens when they die. Then, they must come up with a way of disposing of the body -- burial, cremation, wrapping in bark, depositing in tree, etc. Are there special rituals for burial of the dead? Are the dead buried with their possessions, or painted with ochre? Why or why not?

For the creation myth, students should come up with a story that would serve to explain to Aborigine children how the world came to be, and how it came to be populated with Aborigines. Their stories may include explanations of major geographical features, like the mountains, lagoons or glacial lakes of the interior. Were these things carved out by some divine force? Was there a single god responsible, or was everything created by man's ancestors?

Check for Understanding

Have the students present their work. Students may recite a tale according to Aboriginal oral tradition, present Aboriginal art work or explain customs, taboos and totems that they have created.

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Dear Educator:

Thank you for your interest in Australia and this History Unit. This package is designed to provide you with ready-made, stand alone lessons that examine Australia as an aspect of world history. The first question many of you may ask is why Australia? Is the study of Australia relevant to our study of the world and our common heritage? After all, it is isolated, sparsely populated and has a brief recorded history. But it is these very characteristics that makes the study of Australia valuable. Australia's unique geographic characteristics and history serve as a useful case study of key global concepts. The study of the Neolithic period, the Age of Discovery, nationalism, and 20th century global problems have all been chosen as episodes in which Australia's case is an instructive model.

For example, an analysis of Australia in the Age of Discovery brings in all the major players of the period within its own microcosm. Interestingly, Australia is the only continent whose discovery was fully documented. Its gradual discovery took place during a period when people began keeping accurate records leaving us a wealth of primary resources for our analysis. Indeed, much of what we learn about Australia comes from first hand observations.

In many ways Australia stands as a bridge between the past and present; a modern society built within the last 200 years directly on top of the last great link to our hunter-gatherer past. Many faces will emerge as your students examine Australia's history and identity: the Aboriginal past, the European settlement, the creation of a new nationality, and its changing ties to the Pacific rim, the United States and Europe. Australia is still evolving, and a study of its people and history reveals the conflict Australia feels between developed and developing status and Western and Asian ties.

A final point of value in the study of Australia is the historical parallel between Australia and the United States. Both are large countries, colonized by Europeans, who cleared vast wildernesses to build modern, wealthy nations in recent times. It may interest American students to know that Australian history displays many of the same triumphs-and-bitter tragedies as their own. This may help them to see American history as well as Australian history within the same global context. In the end, Australia shows us as Americans that we all share the same global heritage, and not just western heritage.

The Australian Education Office would like to thank Mr. John Waldron for writing lessons one and two, and Ms. Tamara Lipke for writing lessons three and four. We would also like to extend our appreciation to Ms. Jan Lutterbein who reviewed the lessons, Ms. Jill Indyk (Director, Cultural Affairs, Embassy of Australia, Washington, DC), the staff at the Australian Embassy Library in Washington, DC, and the publishers, museums and libraries who granted permission to use their material.

We hope that you find these lessons useful. Please provide us with feedback by completing and returning the questionnaire on the back of this introduction.

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Questionnaire

This is the first Series of its kind and so your input is needed and appreciated.
Please respond at your earlier convenience. Thank you.

Did you teach about Australia before receiving this curriculum? ☐ Yes ☐ No

If yes, what subjects(s) did you teach?
(For example, history, literature, geography, etc.)

If no, why not?
(For example, no resources, not enough time, no interest, no curriculum, etc.)

Which Lessons did you use?

☐ One ☐ Three ☐ None
☐ Two ☐ Four ☐ Created my own using these lessons as the basis.

Did you find the Teacher Introduction comprehensive? ☐ Yes ☐ No

Did you find the Historical Background comprehensive and relevant? ☐ Yes ☐ No

Did you find the Teacher Notes user friendly? ☐ Yes ☐ No

Did you find the Student Handouts user friendly? ☐ Yes ☐ No

What other subjects on Australia would you like to see developed?
(For example, literature, environment, geography, more history, etc.)

Which materials on Australia would you purchase?

☐ Lesson Plans ☐ CD Roms ☐ Maps / Classroom Decor
☐ Videos ☐ Slides ☐

Comments & Suggestions:

Please send this form to:

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